

Native American Oral Histories: William Franklin

Tape 1: 1:00:17; Tape 2: 20:59

Tape 1:

EM: This is Elizabeth McKee, of the Sacramento Ethnic Community Survey, talking with Mr. William Franklin on November 4th, 1983, at Mr. Franklin's home, near Lone, in Amador County. Mr. Franklin speaks of his childhood in the Lone area, his education, farm work in the southern part of Sacramento County, religious and political Indian ceremonies, and other aspects of social life in the Lone area.

EM: Mr. Franklin, where were you born?

WF: I was born in Nashville, California, El Dorado County. That's near Plymouth. It's about five miles north of Plymouth. In El Dorado County.

EM: When were you born?

WF: September the 20th, 1912.

EM: With whom did you live as a young child?

WF: I lived with several people. I was orphaned, half orphaned, and I came to Lone in 1916, and while there, I lived with Captain Charley, one of our leaders of the Indian people. And I lived with other people besides Captain Charley, *might seem* like Marthie LaMay and Mr. and Mrs. William Villa, and there was several people I lived, let's say, wherever I could get something to eat, and get a place to sleep.

EM: Where did Mrs. LeMay live?

WF: Would you please repeat?

EM: Where did Mrs. LeMay live? Where did you live with her?

WF: Mrs. LeMay lived in, in Lone, out of town about two miles. And I lived with them off and on. I didn't live there continually all the time. I lived with Captain Charley a while, and with LeMays a while, and Villas a while. And, like I said, wherever I could just hang my hat, I was there.

EM: Did you ever live in Sacramento as a child?

WF: Yes, I did. I lived down on 33, 33rd Street with the James Adams' family. And I was about, uh, I would say 7 or 8 years old. I don't just remember, but in that neighborhood.

EM: How did most of these people make a living?

WF: They worked farm work, and uh, worked in the hops field, and the fruit harvest, and grape picking. And, it wasn't too much work that they had, steady work, it was mostly all, uh, piece work.

EM: What was the work cycle?

WF: Well, like from springtime they got in strawberry harvest, and then they went on to other fruits, and then in the fall they went to the hops, and then we followed the grapes. And then after the grapes, it started raining and we'd all come back home. We would, the cycle was far away. We'd start out probably in Lone, and come to Slough House, and then go to Santa Rosa, and then come on back to Lone.

EM: Can you describe a day of this work?

WF: What's that again?

EM: Can you describe how a day of this kind of work would go? Where you would, how you would start your day?

WF: Well, we would start out in the morning, and uh, it was, like I say, mostly all piece work, like we worked, um, would be paid so much a box for the fruit, like picking strawberries, you got, uh, maybe 25 cents a crate, and in that neighborhood or something like that. And the more you worked, the more you made, so we would work nearly all day to try and make a decent living.

EM: Were you working then, as a child?

WF: Yes, I was, when I wasn't going to school.

EM: How did these people get to the working areas? How did you travel?

WF: Well, when I first started out, as I remember we went with a horse and wagon, horse and buggies. And uh, then we uh, in later years, in about 19- uh, oh, I would say, in the early 20's, middle 20's, we begin to be able to own a car, and some of the people we'd travel with cars, some of the people that had cars, we'd travel in their cars.

EM: When you travelled by cars, were you able to work at further distances?

WF: Yes, we were. We went from, like from Lone to, into Colusa County, and picked peaches, and there was some hop picking going on there, and grapes. And then we went from there to Santa Rosa. And Santa Rosa was about the last pick that we made before it started the winter, steady. And then we would come back home. But that gave us more area to go, we had automobiles to travel with.

EM: Would you travel in groups?

WF: Mostly families. We would go with, sometimes, two or three families together. Maybe we would have two or three cars.

EM: How would you stay over, when you would go to these places to work?

WF: We camped out in tents.

EM: Can you describe your first schooling?

WF: Yes, I went to school at Jackson Valley while living with Captain Charley. And, uh, Marthie LeMay also was living with Captain Charley at this time, and she was helping to take care of me. I spent my first grade at Jackson Valley School.

EM: This was public school?

WF: Yes, it was, it's public school.

EM: And what year was this, do you remember?

WF: I don't remember, but it was in the early 20s.

EM: When did you go live in the lone Orphan's Home?

WF: Well, it was in the middle '20s. I don't remember just what year it was.

EM: Where exactly was the lone Orphan's Home?

WF: It was um, about two miles west of this town of lone, on a farm. We, I think we had 12 acres in this farm and we, uh, this man that had it taught us how to farm, and do different work, milk cows and so forth.

EM: Do you know who ran the place?

WF: Yeah, this man, he was a Protestant Minister. His name was Charley Fish. And his wife was, also helped him run the place.

EM: Who were the children that went there?

WF: There were several children from different parts of the state. There was, at one time, there was 18 of us there, and uh, either orphaned or half-orphaned children. There were far away as, some were from Redding, and some were from above Redding, Dunsmuir and that area, and Tuolumne, and different areas of the state.

EM: They were all Indian children?

WF: Yes, they were.

EM: And who, who brought them there? Who encouraged them to go there?

WF: I don't know how they came there, but I imagine it was through church organizations because this man was a minister, like I said. And he was, we did have to attend church. And, uh, we was under strict church rules, nearly all the time. We had, we attend church every Sunday and once during the week, we had to go to prayer meetings. We couldn't miss our Sunday Schools. We had to attend Sunday School every Sunday.

EM: Did you have to wear uniforms?

WF: No, we didn't. No.

EM: Were there boys and girls?

WF: Yes. It was boys and girls.

EM: Did you live in dormitories?

WF: Yes, we, the boys had a dormitory and the girls had their dormitories.

EM: How did the school fit in with the rest of lone? Did you go to any classes in lone?

WF: Yeah, we went to public school. It wasn't a private thing. We went from the Orphan's home to the school. We walked every day to school, and came back after school. And, we had chores to do. That we had to, there were very strict things that we had to do. This man made us, we couldn't go out and just play around, we had our work to do, and we had to do this work before we were able to go out and play.

EM: What was the exact title of the school? Do you remember?

WF: Well they called it the Lone Indian Orphan's Home. That was the title of this, name of the place.

EM: When was it started?

WF: I don't remember, but I think it was in the early '20s, I don't, I, probably around 1922 or in that area somewheres.

EM: Do you know how long it continued?

WF: Yeah, we were there 'til 1927, and, I don't know, they quit funding it or what happened, but anyway, we all disbanded and went to other schools.

EM: Were there any important events going in in Lone at this time? That you remember?

WF: Yes, we, uh, I remember attending several of the Indian dances over at Jackson Valley in the ceremonial house. We called it the Round House. More, the Indians understood what we were talking about. Rather than saying ceremonial house, we always called it the Round House, and some of them did call it the Sweat House. So, we attended, I remember attending several dances there. We had dances in the spring time, and then they had truing dances during the year, and they had the dance in the fall. It was important, er, Big Time. And they did dance, and this ritual went on for four nights each time of the festivals, the Big Time. Like the spring time, it went on for four nights and four days, the fall of the year, it was a four day and four night thing again. And it was all performed by some of our older people. And we had a dance captain that blessed all the people and the uniforms before they were put on the people. We weren't allowed to touch any of the costumings. And when we were done dancing, they, they took, this one special man took the costume off and took care of it. They put it away. And we were blessed again. And then, uh, we were able to go out and do what we wanted to after the rituals, we went through this blessings ceremony.

EM: Did the people at the Lone Orphans Home allow you to attend?

WF: Yes, they did. There weren't no restrictions on going to these programs. And, I might mention that this man's name was Frank Powell, that done the blessings on the people. He was one of the strong Indian doctors in that area at that time.

EM: Who were some of the other, um, older people that were involved in these Big Times?

WF: Well, there was like Captain Charley. And there was another man from another area. There was, uh, these people were considered leaders amongst the people. There was one, his name was Alec Blue, Captain Charley, and Pedro O'Connors. And, uh, there was another man there, from another area, his name was Alec DeSandro. They were the head people, and what they call 'em, the head singers. And there was another man from Auburn, his name was William Joseph, we called him Billie Joe, better known to the Indian people by Billie Joe. And these were the lead singers that, uh, they came there during the Big Time. There were five of them and, uh, they were, they were the head of the groups in their areas. So, they were the, we looked at them as leaders of the people. (13:17)

EM: So, how far did most people come from for these Big Times?

WF: Well, they came from different counties. I would say, probably about five counties that people attended from, like, Auburn, and Placer County, El Dorado County, Amador County, and Tuolumne County, and, uh, Sacramento County. We had several people come there, during the Big Time, there were, oh there were quite large crowds there. I've seen as many as 500 people at times.

EM: Do you remember who came from Sacramento County?

WF: Well, there were people that came from the Wilton area. Like, this one man in particular, he used to bring a family. He had a wagon, and he had a two-horse wagon, and he would put about a foot of straw in the bottom of the wagon, and everyone that could fit in the wagon, they came. This was about, uh, I would say, 40 miles, 45 miles from where the Big Time was to be, and, uh, it would take an all day ride. We'd leave early in the morning, like in the, coming daylight, and he would get there probably just about dark, in the evening, to attend the Big Time. But that's the way they travelled, by the horse and wagon, two-horse wagon, and they put straw in the wagon, so it'd be soft riding. And we'd stop along the way, and have lunch. I came on a couple of trips myself. I lived in Wilton at one time, with some of these people, and I do remember having this ride. It was a lot of fun for us. We thought, the kids, we'd get off and walk and play a while, and then catch up with the wagon and continue on. And, uh, but they would stay sometimes the whole week. They would have this Big Time going on. The man who gave the Big Time usually was Captain Charley, and uh, someone would donate a beef, or they would buy a beef, and, uh, they would cook up a lot of, have a lot of other wild animals. They'd have ducks and rabbits and fish and uh, deer meat and uh, beef, and uh, as long as the food lasted, people stayed. Whenever the food was gone, why, we all went home.

EM: Do you remember if anybody came from Sacramento City?

WF: Yes, there was some of the people, their name was Adams, the people that I had lived with, I was, like I mentioned before. They came. And they were related to some of the people in Lone, also. And this one lady, her name was Alice Adams. She was married to this man, he was Hawaiian, but they called him *Canakus*. They didn't call him Hawaiian; they were called *Canakus*. But she was married to this James Adams, Jimmy Adams, better known to the people. And she was the daughter of Marthie LaMay, the lady that took care of me. So, they would come with their families. And there were several of them. They had, uh, usually they had an old car, and travelled in it. And, uh, they would stay during the Big Time.

EM: Were there any political events that happened about this period?

WF: I don't remember of too many things, other than the, uh, we joined the, uh, Federated Indians of California. Er, not the Federated, but the, uh, Indians Incorporated of California. It was started by Mr. Collette. And my father enrolled us, in, I think, the year of 1927. And I think the price was seven dollars a head, or somewhere in that neighborhood. And that, we, uh, I know my father had a hard time paying for seven of us, so, I think that was about the year, 1927.

EM: Did you stay enrolled? Did he re-enroll you in following years?

WF: Yes. Uh, I don't remember. I was just a small child, and, uh, I mean a small boy, and I don't remember too much about it. But I remember later years, he telling us about it, that he had enrolled us in, the Indians of California programs. And, uh, some of the Indians had, uh, that had been in for several

years, they had given them a little bronze, or a copper arrow point to show that you was a member of the Indians of California.

EM: During this period, I believe there was an event called the, quote, "Burning of the Digger", end quote, in Lone.

WF: Uh hm.

EM: Do you know anything about that?

WF: Yes, I was there, at this "Burning of the Digger." I was, in fact, I was standing on a post. I have a picture of it. And, uh, I remember, I had knee pants on, and I was about, either 10 or 11 years old, I don't just remember the age, but it was in, about, 1924 or '25, and I don't remember for sure. I have a hard time trying to find someone that remembers the year. There were a lot of people there. And, I notice in the picture, that I look at, I see several people that I recognize like Henry Miller and his wife, Queenie Miller, and uh, and I know Asa McCauley and William Villa, and my uncle, Billy Smith, and uh, some people that I can recognize, real plain, I see their faces there. And, uh, Dan Painter from Buena (?) Vista, and uh, Pedro O'Conner from up at uh, Jackson. He was dancing with a group from Tuolumne. I recognized some of those people, like this.

EM: Where did this event happen?

WF: At Jackson Valley, at the Rancheria over there, where they had the Big Times all the time. There was a roundhouse there. And, and this particular day, there was a man by the name of Johnny Jack that came there, and he had some horses, and he was quite a gambler and a better. And, uh, there was a man there with a Buick car, I remember very plainly that this Buick didn't have any top on it. He was betting money that he could take his horse and jump over this car and he was taking ten and twenty dollar bets. And there were a lot of people betting that he couldn't do it. And by golly, he did. He jumped over this car, and he, and the people lost their money. He was quite a gambler. This Johnny Jack was quite a person amongst the Indian people. We all know him. And, like I say, he was quite a gambler, and he done a lot of things that was comical. And uh, we all remember Johnny Jack for some of the things he had done during these Big Times. And, but I remember this special day, this day that they had the Burning, just before they had the Burning, this went on, he was betting that he could jump over this Buick car with his horse. And he did!

EM: Do you remember who organized this event?

WF: Well, it was Captain Charley, that, uh, I think was the one that, uh, organized the people. But, uh, I think Mr. Collett, yeah Frank D. Collett, was the one that changed, one that he changed the name of the people from Digger to Miwok, because they didn't like this name. The slang name was given to us by the minors in 1848. He saw, the minors saw that some of our people digging with digging sticks, which is a stick about, a pointed stick about two foot long. And, uh, we dug for a lot of our food, and some of our herbs, and medicines. And uh, the minors would see this digging, the people digging, and they said, "what kind of people are these?" And so they give them the name, "Digger Indians," so, which was only a slang name. So, when I went to school in that Southern California, down at Riverside, Sherman Institute, there were children there, kids, er, well some of them were pretty well grown, they went under this name of Digger Tribe, which was not a tribe. It was only, like I say, a slang name, given to us by the minors. They had a tribal name, but they didn't know their tribal name, so they used to put down

"Digger Indian Tribe." So, that was the purpose of the "Burning of the Digger," to change the name from Digger to Miwok. So, but, Miwok only means *people, Indian people*. If you're an Indian, you're a Miwok. So, uh, now we're all known as Miwok people. We don't, we have almost lost our identity of our tribal names. Like my tribe was the *Tumeli Nisenan < located on South Fork of the American River, Wilson & Towne 1978:388>*. And now I'm a Miwok, by name. Uh, they don't know what our tribal names were, and what they mean, or anything, so, uh, we're losing our identity. And, which is, uh, I don't think is very good for our people. It's, uh, I don't think there's hardly any of our younger generation that knows what tribe they belong to, where they were from, or how many they were in these groups, or anything like this. So, it's kind of sad that we did change our name, just to Miwok people. It's, it's, it's really something that, uh, we don't like. And uh, we would like to correct it.

EM: Can you describe that particular day, the events of that day that were part of this Burning?

WF: Well, there was uh, there was, Captain Tom there, from Tuolumne, that helped Captain Charley from Jackson Valley light the effigy of the Digger Indian. It, it was, uh, they had some clothing that belonged to Captain Charley, and they stuffed it with straw, and they hung it up on some scaffold thing, like, and it had on the breast of the shirt, it said, "Digger gone forever." I remember that. And, uh, Captain Charley and this Captain Tom lit that effigy of the Digger, and uh, burned him up. And while the people were there surrounding it, there was a lot of people there, that saw this. Indians and non-Indians, friends of the Indian people, from, some from Tuolumne and some from Lone, and other places. There were a lot of people there. And uh, they did, they had a group there from Tuolumne that danced. I don't know if they danced before or after. But they were, they were dancing I know. They didn't have any costumes. They did have headdresses on. But Pedro Connors was one of the dancers there that I recognized. He danced with these people from Tuolumne. And they performed while, while this was going on, while the event was going on. It was a clear day, a nice day, and everybody had a lot of fun, and there were some old cars there. Uh, might have said in the middle 20s. There were a few old cars there. But there were a lot of people came in buggies and wagons and surries. And uh, they were all camped there, waiting for this event to go.

EM: Did this event get into the newspapers?

WF: Well, I don't know. I don't remember of it, ever reading about it. And, like I say, I was pretty young at the time. And it didn't, uh, mean that much to me to read about. I wished I had had newspaper of, clipping of it, to, to, we would like to know the uh, the dates, uh, because it's, I think it's very important to, this was an important date. But I haven't found an Indian yet, or anyone that knows the exact date or year that this took place.

EM: You said earlier, that you went to Sherman Industrial School. Did this happen about this time?

WF: Yeah, I went there in 1927. That's when the Indian Home Orphanage disbanded. And we all went, some of the children went to different schools. Some of them went to Nevada, to the, uh, Stewart School, there in Nevada, and some of us went to Sherman, and, uh, I think the majority went to Sherman. Uh, that's the reason I went to Sherman, because the majority went. I think there was about three or four of them went to Nevada, to the Steward Indian School.

EM: Can you describe Sherman?

WF: Sherman was a good school. Uh, we could learn a trade there. We went to school a half a day, and we went to, uh, training programs. You could take up any trade that you wanted to, almost. And I wanted to be a shoemaker. But the uh, the area that I was in, the shoemaker area, there was too many children ahead of me, and I had a long wait. I couldn't get in to it. I had done shoe work at the Orphan School, when I was there. I was, I done, learned how to run the shoe shop. We had uh, we had all kinds of machinery there. We, I used to have to sole the kids' shoes and sew 'em up, and things like this, so when I went to Sherman, I wanted to be a shoemaker, but I couldn't get into the shop, because there was too many ahead of me. And then again, I was in the 9th grade at Sherman, and while I was in grade school at Lone, I didn't have a chance much to learn math, and I wanted to learn math. I played so much ball. I played ball for, while at grade school. I played ball at the high school, and uh, they let me go by without getting too much education. So when I went to Sherman, I wanted to learn math for some reason or other. I don't know why. But the teacher didn't take time with me, because I, uh, I didn't know anything about math. I was really, uh, short on math, I tell ya. So, she just more or less ignored me. There was too many children in our class. So I got set back. And I was there the first year, and then the second year I was there, I got really disgusted. I couldn't learn, and so I just left the school, and, and came back to Lone. And forgot about Sherman.

EM: About what year was this, when you left?

WF: 1929. I went there 1920- the latter part of twen-, the first part of '28, and stayed there until the latter part of '29.

EM: How did you leave?

WF: I ran away. <laughs> I, uh, bought a bus ticket, and I got way back on the bus where, they did watch us pretty close, but, uh, at some of these bus terminals. But after you got out of LA, it was alright. So, I got way back in this bus, and when we, I rode from Riverside to LA on a bus, and when I transferred busses, I got way back in the back seat so they couldn't see me, sort of slouched down in the seat. And I made it back to Lone. I had a ticket, so I got to Lone alright.

EM: What did you do when you got back to Lone?

WF: Well, I start, there again I had to find someplace to live. I was half-orphaned, and I, uh, I had no home to come to. Although I called it home, I didn't have any home, so I went to stay with a man by the name of Billy Villa, and his wife, Lucy Villa. And that's where I landed. And I, we start working there. We, they were chopping wood, and I started doing odd jobs. Billy was quite a worker. And, so, we worked together, and I just boarded, worked for my board and room. And uh, as we went along, I got odd jobs, again working in the clay mines. I worked in the clay mines some, and, uh, while we weren't chopping wood.

EM: What were the names of some of the mines that you worked?

WF: Well, we called them clay mines. And we worked around Una Vista, and, uh, some around Lone, and some around Carbondale, and some over at Camanche, there was a mine over there, and, China Gulch was the name of this place, this mine that we worked in over there, China Gulch Mine, Clay Mine. And it was underground, about, some of these mines we worked in were underground. Some were service mines, and sometimes we were underground 50 or 100 feet. There was overburden above us, so it was sort a dangerous to work. One time I was in a cave in. We was working for this mine there, right near

lone, and uh, we had a truck in there, working for a man by the name of Alan Wallen. And, uh, this, uh, mine caved in. The roof caved in. And we had a truck, a ton-and-a-half truck in the mine, mucking into the truck to haul it out into the railroad cars, and, uh, this roof came down and mashed the truck, and almost caught us in there. We got out. No one got hurt. But, it sure mashed our truck. It was only about a foot thick when we went back to look at it. So it was dangerous work, but we, no one ever got really bad hurt. I was working with a man one time. He got his back broke, but <cuts out>

EM: You were talking earlier about baseball. Was it popular, playing baseball, in the area?

WF: Yeah, that was one of our great pass times, playing ball and watching ball games. And, uh, I think this was one of great the things that happened, when I was a young kid. I was really interested in playing ball, started out when I was a young boy. And, uh, and I was always interested in playing ball.

EM: Did the older generations play baseball also?

WF: Yes, we had older teams. I was a bat boy from, in the early '20s for the Lone Indian Ball Team, there were several, some of the people that I remember was Asa McCauley, Louie Oliver, Clarence Birch, Harry Birch, and, uh, there was another man by the name of Mose Williams. He was a colored man, but he had married one of the Indian women. He was one of the great pitchers we had of, at the time that we were playing ball, and we had several good ball players there, and some of 'em that come, that played with our team were ex-leaguers. I don't remember the name, but I know they were ex-league ball players.

EM: This was an all-Indian team?

WF: Yeah.

EM: Were there any all-Indian teams in earlier generations?

WF: Yes, they, well I have a picture of a ball team from way back in, uh, I think it was, uh, 1890 or something like that. I don't remember just the exact date, but this, in that picture was one of the, two of the, old timers that I knew of was Frank Powell and George Clifford. And they were about, by looking at the picture, they were about, I would say, maybe in their late teens. Uh, Frank Powell looked to be about 16 or 17. And George Clifford looked to be about 17, 18, 19, I don't know just what it was, but those were the two that I recognized in this ball picture that I have. It was the Comanche Indian Ball Team.

EM: Well, the team at Lone, who did they play?

WF: We played other teams like Tuolumne, and Auburn, and they would all get together. Sometimes we would, they had a team at Wilton. We played at Slough House. Sometimes we'd go to Auburn and play, and sometimes we'd go to Tuolumne. Sometimes those teams would come to Lone. We'd have different games during the year, you know? This would, uh, be a lot of fun for us. We'd, we would play against lot er, lot of Indian teams. Nearly every county had Indian team, er, every Rancheria had an Indian team that we played against, er, played with.

EM: They only played against Indian teams?

WF: Well, a lot of times, that's what, the way the schedule went. They had Indian team against Indian team. And I think it was more fun, those days, to play like that. Uh, very seldom we played against the

white teams, because the white teams had their own teams to play against. They had league teams. And we, more or less, our teams, were for fun. We weren't in any leagues in those days.

EM: Did you ever play yourself, other than as a bat boy?

WF: Oh yes. After I got older, I started to play ball. And I was uh, a pitcher and a catcher and a short stop and a fielder. I played all around. I never did play first base. That's about the only position I never played. But other than that, I played every, almost every position on the team. And, uh, I played with, uh, others on Indian teams. I played with non-Indian teams, and then uh, later years, I played with American Legion teams. And then, uh, I came up, after we got out of school, I played with this man by the name of Ernie Bonham. He was a little bit younger than I was. And he, uh, we played, like, semi-pro after we played American Legion. And then, in 1928, the old Oakland Acorns signed us up to play professional ball. And I got hurt in 19-, that winter, and I couldn't go. So, Ernie Bonham went, and he became one of the greatest pitchers that the New York Yankees ever had. He was a control pitcher. First he went to the Oakland Acorns, and they signed him right from there to the New York Yankees. And he was with the, played in seven World Series with the New York Yankees. And he went from there to the Pittsburgh Pirates. And, oh, well, while playing with the Pittsburgh Pirates, he passed away at the young age of nin- 36 years old. And he was a real good friend of mine. We played ball together, probably 15 years. So, it, uh, was a great loss to me. And after that, I had not much interest in playing ball too much. I managed an all-Indian ball team, in the Sacramento area. I had uh, about 16 Indian ball players, that played for me. And we joined the league, and we played in the leagues here in Sacramento County, and San Joaquin County, and Placer County. And we had, uh, one year, we took the championship. We did have some good Indian ball players.

EM: To backtrack a little, Ernie Bonham, he was born in the lone area?

WF: Yes, he was. Yeah, he was born to a large family. There was six boys, and he was the only one that turned out to be a ball player. The rest of the boys, they couldn't hit a barn with a baseball.

EM: And he was a Miwok boy?

WF: No, was a non-Indian, White boy. But, at one time, I had lived with the Bonham family while I was orphaned. Again, I, I lived with them, and just wrangled around here and there. And that's how Ernie and I was, uh, such good friends, and we played ball so long together.

EM: The team that you managed, where did you manage them, or where did they play, rather?

WF: The team was uh, composed of people from the Sacramento area. Some of the Indians from Wilton, and most of 'em from Sacramento. And the Perkins area, some of us lived in Perkins. But, the majority lived at Wilton, there was quite a congregation of the Indian people at Wilton at that time.

EM: And who was on the team?

WF: They were, uh, they were all Indian boys. They were, we had three Mexican boys that were sort of related to the family, marriage wise, and there was one white boy and he was, uh, had lived with some of our Indian people, raised with our family, and we just considered him like an Indian boy, so he played ball with us.

EM: Do you remember some of the names?

WF: Yes, the McKeen boys. There was three or four of the McKeen boys that played with us. And, uh, the white boy, I the <mekede> name was Bud Lucas. His name was Lawrence Lucas, we called him Bud. Everybody knew him by Bud. And, uh, the Mexican boys that played with us. I forget their names.

EM: You were talking about Wilton. Do you know when the community was developed?

WF: Yeah, it was, eh, community was developed about 1927. As far as I can remember.

EM: Do you remember some of the main families there?

WF: Yeah, they, there was a man by the name of Johnny Fernandez. Again, he was Hawaiian, but, again we call them *Canakus*. And he was married to an Indian woman by the name of, uh... Oh, well, I can't think of her name right now. But, and another family what name was Brown, that lived there. Some of the first families that settled in, in the Wilton area, on the Rancheria, as they called it.

EM: Were they Miwok families?

WF: No, uh, Johnny Fernandez' wife was, uh, Miwok. But the Browns, they were from Pueblo (?), uh, Round Valley. They came to Wilton, uh, they came to the Sacramento area and then they settled in Wilton.

EM: Who were some of the other families there?

WF: Well, the Fernandez' and the Browns, they were the two families that were there. Those were the only, first two families that were settled in Wilton.

EM: Was it-

WF: And in later years, there was other people that came there, you know? Uh, I don't remember what year, that uh, then the McKeens came there, way up, later years. But those, the Fernandez', Nancy and Johnny, were the two first people, and I think, then the Brown family came there, in the year, about 1927, that, what I can remember.

EM: Were they ever involved in the um, in the dances that you had in Sacramento?

WF: No, they weren't involved in the Indian dance guild, but they were involved in the non-Indian dance, uh, well, they put on dances there, for the public. They had a hall there, at Wilton, that they used for a dance hall for the public. They would have dances there, maybe, oh, once a month or something like that, once every two months.

EM: About this time, you were involved in a dance group, you've told me before. Who did you learn from?

WF: I learned from some, some of our elders, like Mrs. Starkey, and Albert Clifford, Johnny Porter, Henry Kittman, Louie Oliver. These are the people I went to, and interviewed to learn about the, uh, making of the costumes. Although, I knew, but I wanted them to verify again, that I was doing it right, and eh, making them the right way, and we were signing the songs right, and, uh, performing the dances right, like they were danced and performed many years before. So, these were the elders that were contacted. And I did tape them, I went around to several places to tape, like Mrs. Starkey, lived in Auburn. I went up there, to get tape from her. And then Louis Oliver lived at Buena Vista, and I went over and got information from him. And Mr. Porter lived at Lone, and I would talk with him. And Henry

Kittman lived in Sacramento, and I would talk with him. And Albert Clifford lived in Sacramento, and I would go there and talk with him, and bring him to my place, and keep him there for weeks at a time, and to, to record, and get general information about what I was doing. And I also had another contact man, it was Ray Smith, up at Auburn. And, uh, there was another dancer there, by the name of Guy Wallace. And I got a lot of information from all these people. And the man up at Forest Hill, his name was Avery Suehead. He was one of the old timers. So, I, I contacted all these people to make sure that everything was going right, before we started these dances. And to be sure that our costumes were right, our songs were right, although these people did know I knew, but I just wanted verification, so it would make everybody feel happy again. This thing had been dormant for many years, and there was nothing going on. So, that was the reason why we done this, to get things moving again. Our culture was going to be lost, we thought. And we thought we'd better rejuvenate it, get it going, and sing some of the old songs and do some of the old dances. So, this is how it started out.

EM: About what time did you start doing this?

WF: Oh, this was in the middle '40s. and, uh, early '50 we got going pretty good then. And uh, by that time, we was had costumes made, and we were dancing good performances like some of the county fairs. We did do one at the State Fair, Sacramento, and we were gettin' along pretty good. And, there was a lady in Auburn by the name of Mrs. Pate, and she did, we had a lot of programs up there. And we did, Mrs. Pate done some work with the local radio station in Auburn. We made some records, and we made some tapes there, at the radio station. And we have them, which was a help to us, some of our people, and got a lot of encouragement from Mrs. Pate. And, uh, this is the way we got started. So, we're still doing it today, after all these years.

EM: How many years did you work with these elders, to learn from them?

WF: Well, I, I, I had my own home while I was doing this, and I would get these elders, and a lot of times, I would bring them to my home. Like Henry Kittman, and Albert Clifford, especially. And I would bring Mrs. Starkey down. Sometimes she'd stay with us for three or four days, or a week, and, just for information, and recording, and this kind of thing. But it was several years before they, these people would let me do this. I would go back, when I first started out, they told me I was, couldn't be, it couldn't be done, and it, that I couldn't do it because it had been lost for so many years. But I had been a dancer when I was young, 12 years old, and I remembered a lot of this stuff, a lot of the costumes and the rituals, and so forth, that I had went to. So, I, I wanted to do this, so I went back to their homes, and first they told me if I were to try and do this that they would destroy my recorder. And I was persistent. I wanted to learn this. So, I would go back, and... In fact, about three years before I would get a recording from, like Mrs. Starkey or Louie Oliver. And it was really tough. And, um. But I wanted this, and so I, I was persistent, like I said. And I kept going back, going back. And finally, I would hit the right thing, say the right word or something, that they would then let me then record. And so I had many recordings, Mrs. Starkey and after several years with Louie Oliver, I had the recordings he recorded for me, songs and he even danced with me, after we got to know that I was doing the right thing. And I had to promise these people that it wasn't for commercializing on 'em. It was only to for, to teach our people, and keep our culture alive, and to redo it. And I wanted to teach, I knew that I was going to have to teach this in later years, so, because of my interest in it. So, this is what I was looking forward to. So, I kept the elders with me all the time, as much as I could, and, uh, to learn all of this.

EM: You have said, that, you have said "we". Did you work with someone, at this point? Was there um, someone who was helping you, doing this research?

WF: Well, not so much that. I was mostly all by myself. But I would take Albert Clifford with me for, like my right hand man, I always called him. And Albert could speak English very good. And, I mean, also Indian. He could speak to the Indians in their language, and this would clarify a lot of things where I couldn't explain it to some of the older people. So I kept Albert as my right hand man. Every time I would go to someone's house, I would take Albert with me. And we would strike up a song, or something that would touch some of these people. And, this is how we got into their, uh, homes, by singing some of the songs of their people that have departed from them. It would make them feel good to hear these songs, so they would ask us in to re-sing them, and even dance, like the style of their people that had gone on before them. So, this is how I got my recordings, and got, got my things done that I wanted to do. By getting to these people, mostly through the Indian songs, of departed people.

EM: Where did Mr. Clifford live during this period?

WF: He lived in Sacramento. He was, uh, an elder, and he was on Social Security, and he was partially blind. He could, he had a white cane. He could hardly see. And he lived in a rooming house in Sacramento.

EM: Where in Sacramento? Downtown?

WF: Yeah, downtown Sacramento.

EM: You also said that Mr. Kittman lived in Sacramento.

WF: Yeah, he lived in West Sacramento for a while, then he moved to North Sacramento. But I kept in pretty good contact with him because he was one of the dancers that was, I had danced with when I was a little boy. And I remembered him as one of the special dancers. He was a real good dancer, and I always want him to come out when we were performing to show the, our younger children how the dances were performed, because he was, I thought, was a perfectionist, you know? A perfectionist, at the dances, and he was really good. So I wanted him a lot, so I would go and get him. And whenever I could find him and bring him to our house, when we had, like Saturday nights or Friday nights when we had our program going on, uh, to show us, and advise us, you know, about the dances. How they should be performed, and what kind of rhythm and all this stuff. This is what we needed, these kind of people.

EM: Who were you dancing with at this period, or who did you first start involving in the dance group?

WF: Well, I went around, I got some of the old timers, like Guy Wallace and Billy Villa, and, uh, Ray Smith. And these were the old people. And some of the younger people that danced with us was Marvin Potts, and, uh, he joined right in with us. He was a Maidu Indian, but he joined right in with us, and we taught him how to dance our Miwok style. We had a team of about four to five dancers, nearly all the time. And then, after we got going good, we made talk to 'em, and went around to perform at different programs, like picnics, and rodeos and things like this. And we finally got to where we got paid for it.

EM: Where were some of the places in Sacramento that you danced?

WF: We danced at the State Fair, at one time. I don't remember what year it was, but after we were organized real good we danced there. And then, uh, we danced at the Sacramento High School

auditorium. We put on a program there at one time, two-hour program, where we had a variety of dancers. This was after we got going good, and had more dancers, and we even brought in dancers that were able to fill in, for the program.

EM: What year was this?

WF: This was in the 1950s. I don't remember just what year, but it was in the late '50s. We had a man, by the name of Jack Dyson. He was non-Indian, he was an Irishman, but he was an Indian at heart, and he was a real good friend of mine. He used to be an archeologist. And Jack was much interested in the Indian culture. And he even came and joined our group. And I taught him how to dance in Miwok style. And Jack was very instrumental in producing some of these programs, because he was a writer and a artist. And Jack put together a lot of things for us, that we needed to put on these programs. And, uh, he wrote up the programs, and we would follow the program and put on a show. And we got pretty good pay. We done it for donation. One time we sent some of our children to Santa Fe, New Mexico, on a educational program, and we gathered up something like about, oh, I don't know,, four or five thousand dollars that one night. And then we sent a, at another time, we done a repeat on it, we done, we sent a group of, I think four students, from, a high school to, uh, Utah, over there at a conference. So we gathered up, about a thousand dollars that time.

EM: Where were some of the other places that you danced at in Sacramento, besides the State Fair and Sacramento High School?

WF: Well, we danced at a couple of parks down there, at William Land Park, a couple of times for different programs. And we danced at, over at Carmichael, at the park there. And, uh, we danced at William Land Park, one time. Those are the parks that we danced at, for different occasions.

EM: Where and when did you first dance?

WF: The first time we ever danced out in the public was at the Bryte VFW Hall, in West Sacramento. It was there, we had Mrs. Starkey singing, and Albert Clifford, and myself, and uh, there was another lady from Auburn. I don't remember her name, which I should. But, we sang for the group. And there was Billy Villa, Guy Wallace, and Marvin Potts that danced. The first, first time we ever danced at this, that was the first public appearance we put on at the VFW Hall in Bryte.

EM: How did people feel about this?

WF: After being told that we couldn't do it by some of our Indian people, then they saw it performed, then they come up and apologized. Said, "By golly, it can be done, and it looked really good." So, we got, then we got a pat on the back, and we felt really good then. We, that, from then on we started going really big time.

EM: What year was this, that you first performed?

WF: Well, again I don't remember that year. I don't remember years very good. But it was. It was in the, sometime in the 50s. I don't remember just what time, what year.

EM: This first performance, was it just the traditional dancing, or did anything else happen that night?

WF: Well, we had this, they had a, uh, dance going on there. It was, I don't know, for what purpose. They used to have dances there, every, once a month at the VFW Hall in Bryte, and the Indians would

come there from all over different areas. And we would dance at intermission time. During intermission, the Indians would dance. So that was our time to dance, during the intermission. But a lot of times they would, oh, pull us back. And we'd have to go past the intermission time, and they'd want to see some more of it. So we'd, this is how we would perform.

EM: So, there was also, um, modern dancing going on, at these, at these things at the VFW Hall?

WF: Yeah. Yeah, there was modern dance going on there. It was also for some purpose that they had. The, the VFW Hall was a fundraising place, and it was nearly always for some purpose that they had these dances. The, the, modern dance going on at the VFW Hall, and then they would have us at the intermission time.

EM: Were these dances at the VFW Hall ever associated with the Federated Indians of California?

WF: Yes, they were. They had those dances there too. The Federated Indians put on dances there, because it was well known to the people. And, the people knew where to go without getting lost in Sacramento area. So, the Federated Indians had several dances there.

EM: Where in Bryte, actually, is this VFW Hall?

WF: It's, so, going out of Bryte, West. About, I would say, from the town of Bryte, it's probably about, oh, maybe a mile. And it's right on the, right off the main street of Bryte. It was then, 'course, it's changed a lot now. But, that's where it was then. And it's still the same place. And it's still called the VFW Hall. But it's, now it's all built up around there, so it's right in, almost, right in town now.

EM: Did you join the Federated Indians of California, in this period?

WF: Yes. Yeah, we were, we became members, I say we, the rest of our family all joined. Nearly all the Indians of California joined the Federated Indians of California, to give 'em support.

EM: What were some of the other things that the Federated Indians of California did, besides sponsoring these dances at the VFW Hall?

WF: Well, they had fundraising things going on, different programs, and they would do, uh, get money to send... Like, William Fuller was the chairman of the Federated Indians, I believe, the first one, and uh, Mrs. Potts, and, uh, she was associated with it, one of the founders of it, and they had, they would make several trips back to Washington, D.C. to fight for the Indian cause, for the land claims, and so forth. And they gave these programs to get moneys for this, to send them back to Washington.

EM: Were there any old time political leaders still around, at this time, in the 1950s?

WF: There were a few, not too many. Like I say, Fuller I think was still there, and Mrs. Potts, and, to name a few, Bertha Stewart, and uh, they were going real fast. But I know those people were still there then.

EM: Back in the lone area, or up in Auburn, where most people were living at this time, most Indian people, were there, um, any Indian doctors, or the old traditional people still alive, by the 1950s?

WF: Well, there was very few. I, I think they were about all gone, by then, the old doctors. Our last doctor we had in lone was, uh, Ted Powell. And, uh, Captain Charley did do some doctoring, but they were both gone. I think they left in the middle 30s, something like that.

<END OF TAPE 1>.

Tape 2:

EM: This is Elizabeth McKee, of the Sacramento Ethnic Community Survey, speaking with Mr. William Franklin on November 4th, 1983, at Mr. Franklin's home, near Lone, in Amador County. Mr. Franklin speaks of his work in construction in Sacramento in the 1940s and 1950s. He also speaks of the Franklin family's involvement in rodeo, his involvement in the *Kadema* Cemetery Removal in 1960, and his subsequent work with the Native American Heritage Commission.

EM: Mr. Franklin, where were you living in the 1940s and 1950s?

WF: I was living in the Perkins area, that's east of Sacramento, about five miles. And, uh, it's just a little town there, joining Sacramento.

EM: When did you move there?

WF: In 1940, 40, 1940, I moved to Sacramento. I lived on Hedge Avenue, right in the Perkins area.

EM: How long did you stay there?

WF: 25 years.

EM: Did you have a family at this point?

WF: Yes, I had a family. We lived there at this one location. We, in fact, we bought this place, small acreage there, lived there for 25 years. And, uh, while living there, I found out about my brother. Uh, I knew of him, riding. He was a rodeo man, roper, and, uh, he also... We had a friend in Hollywood. His name was Chuck Ryan, Hollywood cowboy. My brother done a lot of doubles for him, up in Lake Tahoe, and Sliver Lake, where he, uh, they jumped horses in the lake, and, uh, in rivers up there, and some dangerous things for the cowboy. And my brother done these things, and he was paid well for doing these stunts for Chuck Ryan. That's how I got acquainted with Chuck Ryan, the movie friend.

EM: Where had your brother been living when you were a child?

WF: My brother was living in El Dorado County, working for ranches. And he did ranch work most of his life, rode horses most of his life, and working cattle, and he done rodeo work. He roped in rodeos, and one of the best ropers in the country at one time. He worked, roped with this man, he was, the man that he roped with one time was Levi Frasier. He was a seven-time world champion. He was in Nevada, but my brother roped with him, team roped.

EM: And your brother's name?

WF: Dan, Dan Franklin.

EM: Do you have any children?

WF: He had one daughter, my brother has. She's living in Nevada now. Her name is, uh, Barbara Johnny. She's married to a Paiute Indian over in Nevada. Fallon, Nevada.

EM: How many children do you have?

WF: I had 14 children. Had, uh, 8 girls and 6 boys. And now, I lost 2 boys. I only have 12. I have, uh, 4 boys and 8 girls.

EM: And where are they living now?

WF: Most of 'em live in the Sacramento area. And, uh, one of 'em lives in Nevada. Oldest girl lives in Nevada. Reno, Nevada.

EM: When you moved to Sacramento, how did you make a living?

WF: I worked for the Operating, er, joined the Operating Engineers, which is mostly all construction work. And while in this, uh, union, I done several things. I was a operator of machinery, and I done, uh, stationary machine work, and I moved, run caterpillar and run rollers, and different things on the streets and roads, drove truck and done heavy duty mechanic work. And I was an asphalt plant engineer for 8 years. And, uh, we, during those 8 years, I think we repaved the city of Sacramento about twice, uh, nearly all the streets in Sacramento, outlying Sacramento. And we built roads, in and about Sacramento. And uh, we built roads, oh, North Sacramento, South Sacramento, while it was developing. And, uh, all sorts of things I done. I was a fireman, and, uh, while working as an engineer, and, uh, plant engineer. And I operated, uh, crushing plants, and screening plants, aggregate plants, all these years. I was an operating engineer for 34 years. So, while in this, in this union, I, I done many, many things.

EM: What companies did you work for?

WF: I worked for the, nearly all the construction companies in Sacramento, Teichert, and, uh, McGillery, and Brighton Sand and Gravel, PCA, and Arden Sand and Gravel, and just about all of 'em that had any name to 'em, I worked for 'em. During the war years, they loaned me out. I worked for Brighton Sand and Gravel for 23 years, and during the war years, they couldn't get anyone to operate these plants, so they would loan me out to work for other companies. That's how come I worked for so many companies.

EM: Did you work with any other Indian people during this period?

WF: Yes, I worked with several Indian people. Back when I was operating plant engineer, I hired a lot of Indian people. I was the boss, and uh, I uh, put in a bid to the operating engineers to, to hire Indian people. So, I, I did work a lot of Indians, when I was in this, uh, operating this plant.

EM: Did you do any other kind of work besides...

WF: Yes...

EM: ...construction?

WF: ..I, I, yeah, I done, uh, while we were in construction, living there in Sacramento, we had this Indian dance group. And, uh, we done a lot of rodeo shows, and different shows around the country. And, we did work with some of the well-known people, now, one of them is in movies now, is Slim Pickins. And, uh, one of the great rodeo people of the, in the whole United States, well known all over, was Benny Bennifield. And we done a Indian program, and then we would go out in, in the arena. And, uh, Benny Bennifield was bald headed, and he would, uh, had a, had a wig on. And we would go out there and perform a operation on him, scalp him, make-believe scalp him. Then we'd put ketchup on his head, and the ambulance would come out, haul him away. And, uh, this was something for the public to see. So, I

worked with him in several shows. We done, like Folsom, and Visalia, and Auburn, um, Woodland, several shows we done with our Indian group and the rodeo clowns. So, I did have a lot of experience with rodeo people. Met some of the well-known rodeo people while doing these performances.

Yeah, while we were doing these rodeos, I, I did put on a rodeo myself. Uh, my son put it on first, in 1975, ah, Jerry, he was a young boy. He was 24 years old. And, uh, or 25. And, uh, we, he had an all-Indian rodeo, and the finals were brought in to California from other states. So, he put this show on, and, with the help from a lot of other people, and myself. So the second year, he was killed that fall, in, over in the state of Washington, while riding a bull. A bull stepped on him. Thrown him off, and stepped on him, broke a rib, and punctured a lung, and he bled to death. So, in order to keep the show going, I put it on the second year, in 1976. And, uh, tried to keep the finals here in California, but it was so expensive, I just couldn't keep it up. So, I had to drop it off, and, and, uh let someone else take it over.

EM: Where were these rodeos, that you and your son put on, held?

WF: We done 'em at, uh, the one that we put on was at Folsom, at the Dan Russell Arena.

EM: Did your son ride with any particular group?

WF: Well, he was a bull rider. He, uh, there was a bunch of Indian boys from the Tule River Reservation, that nearly, he, well, I'd say he rode with this group nearly all the time. They would go to different states, different rodeos, and they'd ride 'em, and, uh, ride the shows. And he was, he would always go with this group.

EM: During this period, were you involved with any Indian issues, in the Sacramento area?

WF: Yes, I, uh, got into some burial issues there. I read in the newspaper, several times, and I got concerned about where they were digging some, uh, graves at the, uh, near the Sacramento-, uh, American River. And the name of the place is *Kadema*, which means cemetery, in Indian. And this man, by the name of John Clemmer, was the state archeologist then. And he was writing these write-ups. And uh, so, I began reading them. And, I finally got in touch with him. And this one particular thing that happened, they found a mummified child with a bear. They were both mummified, and they were together. Uh, they were buried together with a large quantity of beads around them. And, uh, John Clemmer didn't know what this was, so this is how I got involved in this too, that they wanted to know how, why this happened. Whether it was accident, or what. But I told him, no, this is what, was our Indian way, when they had a real good thought-of pet, that they killed this pet, and were buried right with this person, the child that the pet belonged to. So, uh, and then again, I, I, uh, didn't like the way they were doing the, uh, remains. That they were just bulldozing them up and putting 'em in a hole and burying 'em. So, I went to the people that owned the construction company that was involved, the development place, development people, Jones, Brand and Holland, and I asked them if they couldn't do anything with these remains, more decently that what they were doing. Rather than just move them all up, I asked them to rebury them, so, they bought a plot, finally, in East Lawn Cemetery, and they reburied the remains there. They boxed up several, all they could. And, uh, boxed them all up, and reburied 'em. They bought a big plot in the East Lawn Cemetery. And, while at the reburial, they had a, a Protestant minister, a Catholic priest, and an Indian spokesman. They all got up and done whatever they had to, to bless the remains while they were, when they were buried. So, this is what happened there, at *Kadema*.

EM: Who was the Indian spokesman, at this reburial?

WF: Mrs. Potts was one of them. And I think there was someone else. I don't remember. But I know Mrs. Potts was one of the leaders then.

EM: Who else was present at the reburial?

WF: There were several people. There were quite a few Indian people, and there were some non-Indians. There were several people there. I was there. Also.

EM: Do you remember what year this was? Do you remember what year?

WF: No, I don't. I don't remember years. But good, I should remember those things, but I don't. I just, I don't remember. I think it was in the 50s, I mean the 60s, rather, when that went on.

EM: Can you describe your work with the Native American Heritage Commission?

WF: Yeah, I've been with the Native American Heritage Commission now, three years. And, uh, I was appointed by Governor Brown. And, uh, while with this Commission, I was much concerned about our Indian laws. I, I, everything that came up, we had to abide by the American, White Man's law. And, uh, I've been concerned about it, and, I now have been, ever since I've been on the Commission, is trying to our Indian laws, rules and regulations that we abide by, since time began. And we still abide by them. And we had to abide by the American rules and laws since 1848. And I'm trying to introduce our thing now. And, which I think would be, go along great with the, with the White Man's law. Now, we had a, quite a thing up here at the Gold Road, up at Northern California, where they had Indian lands involved, burial sites, and sacred sites... And, the Indians were losing out, and they were making this road going through this sacred land, destroying this Indian's heritage sites and cultural sites. And, uh, so it went to court, went through the courts, and we had several testimonies about it, from different organizations, and even Watts from Washington DC, and, was involved. And, but it didn't mean too much the first hearing that they had, and the judge ruled it, almost, we lost, almost lost the case. So, we had a meeting up there with the Heritage Commission with the Indian people, and the Indian people asked us, "what can we do? What shall we do?" And, so after listening to 'em for two days, I finally come to the conclusion that the man who was gonna do the deciding was the judge. So I told the people, I said, "Get some people down there to testify before this judge, to try to persuade him, and change his mind, from what he's thinking, and, uh, to change it, to the Indian side of it." So, they took down several elders, the older people, and some of the Indian doctors, sacred people, uh, traditional people. And they testified before this judge. And by golly, we won the case. So now it is a cultural site, and it's all preserved. It's several thousand acres of land that they did preserve. And they, and it's more or less like a wilderness area now. They aren't going to destroy it, or not going to put roads in there.

EM: What Indian laws, would you say, need to be recognized?

WF: Well, I think the ones that we strongly should emphasize on is our burial laws and rules and regulations, how we buried our people, and how the land was blessed, and how it was done before. We buried Indian people there. Some of these judges don't understand. That, they think it's just a nothing place. So they say, it's just another place where someone is buried. But we blessed the place. We have it, it's sacred to us. Uh, it's been blessed. The people have been blessed before they're put there. And this is all taken care of. It's, to us, it's a religious place. But some of these lawyer-, er, judges, rather,

they don't understand this. They think, well it's just another place where someone is buried. But, to us, it's very sacred. So, this is why I say we do have rules, regulations, and laws that we abide by, and we would like these known as well as the other laws and rules.

EM: Have you had any involvement with the State Indian Museum?

WF: Yes, I've had one, pretty bad one, one time. There was a, a group of out of state Indians that were surrounding it one night, or one day, and all night, and the State people start calling me about, asking me what I could do and what I should do about preserving it, or trying to keep them from destroying our museum. So, I went down there, and, uh, yeah, I went down there and, uh, met with these people. And they called in the State security from Washington, and, uh, from Los Angeles, the State Parks and Recreation, and Sacramento people. And they still didn't want to talk with the Indian people because they were little bit touchy, and some of them were drinking, the Indian people were drinking pretty heavily, and they were afraid they were carrying bombs. This was night, at night. They were carrying fire bombs. They said they was going to bomb Fort Sutter and also the museum. So, I suggested to them they call the militia. So, they called the militia in, and it was almost man for man. Several hundred came in there. And, uh, they, uh, made it through the night all right. So, they called me about 11:00, said the militia was there, and that they would have security now. And I went to bed, and the next morning they asked me, again called me if I would meet with the Indian people, talk to them. So I did, I met with them. And the security people that were there, and I talked to one of the leaders and asked the Indian people if they would disband, and leave it alone. I said I didn't want our museum to be destroyed because that was the only identity we had, and to, uh, identify our people and our artifacts in the state of California, in the Sacramento area, especially for the Miwoks, and I didn't want it destroyed. So, uh, I asked 'em if they would disperse and leave us alone. And, uh, so, uh, the, uh, leader said, well, uh, they didn't know. So, I said, well, this wasn't the place to demonstrate. I said, go down to the capital, or somewhere else. I said, this is only a place for you or I to come and bring our families, and have our lunch, and picnic and so forth. This is only a park. And, uh, so finally they did consent to leave, after we had a pretty heated up discussion. And almost had to threaten the people that, if they wouldn't leave, I would stay there, and be man to man with 'em, and have my rifle, and I meant business as well as they did. I didn't want the museum to be destroyed. So, uh, they finally consented to leave. And, uh, we had no more problems.

EM: Were there other California Indians present?

WF: Yes, there was, there was three or four other people. Mrs. Potts was one of them, that while we were talking to these leaders. These, these other Indians were mostly all out of state Indians. We didn't know hardly who they were or anything. And, uh, they were all strangers to us. So, I told these people to go back in your own states, and wherever you came from, and demons-, do your demonstrating back there. We could take care of our own problems here.

EM: About what year was this, approximately?

WF: It was in the, uh, I think in the late 60s. Somewhere in that neighborhood. I'm not sure, but...

EM: Where were you living, in this period?

WF: I was living at Perkins area, in Sacramento County.

EM: When did you move to lone?

WF: I moved back here, where I am now, toward lone, in 1964.

EM: Thank you very, very much, Mr. Franklin.

WF: Okay.

<END OF TAPE 2>.